Millennial Star

Vol. 104, No. 44 Thursday, October 29, 1942

POETRY

THE SIFTING OF PETER.

A FOLK SONG.

"Behold, Satan hath desired to have you that he may sift you as wheat."
—Luke 22: 31.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while times and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armour so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger.
And conscious still of the Divine
Within them, lie on earth supine,
No longer.

—Henry Wadsworth Longfellow.

THOUGHT FOR THE WEEK:

Your sole contribution to the sum of things is yourself.
—Frank Crane.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 44 Thursday, October 29, 1942 Price 2½d.

The "Millennial Star" is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 6d. for three months; 5s. for six months; 7s. 6d. for nine months; and 10s. per year.

Editor
JAMES P. HILL

149 Nightingale Lane, London, S.W.12 Telephone BATtersea 4510

The teacher's duty is to watch over the church always, and be with and strengthen them,

And see that there is no iniquity in the church—neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all members do their duty—

—Doctrine and Covenants 20: 53, 54, 55.

★

THIS WORLD'S AFFAIRS ARE BUT THE SCAFFOLDING OF THE GREAT TEMPLE WHICH GOD IS BUILDING, AND WHICH IS TO BE FILLED AT LAST WITH HIS GLORY. IF WE REMEMBER, AND ACT ON THE REMEMBRANCE, THAT ART, TRADE, POLITICS, ALL THE DEPARTMENTS OF HUMAN LIFE, ARE TO BE MADE SUBORDINATE TO GOD'S GREAT DESIGN, THEN THESE ACTIVITIES ARE NOT ONLY LAWFUL, THEY ARE A PART OF OUR CHRISTIAN SERVICE; THE SCAFFOLDING WILL SOME DAY DISAPPEAR, BUT NOT TILL THE TEMPLE IS COMPLETE.

—R. W. Dale.

★

THIS WEEK'S COVER.

God with His million cares
Went to the left or right.
Leaving our world; and the day
Grew night.
Back from a sphere He came
Over a starry lawn,
Looked at our world; and the dark
Grew dawn.

—Norman Gale.

"Doers Of The Word"

By Elder William E. Berrett
Of the Church Department of Education

WE are told that could one visit the market place in the city of Benares, India, he would see there a man with his arms up behind his back, crouched upon his heels, with his head bowed and his back bared to the elements. One would see him there at any hour of the day or night, in fact, he can no longer arise, he can no longer move his arms or his limbs.

Among other things that man is a lesson to mankind.

If you do not use that which you possess, it becomes useless to you. If you do not use your arms, the time comes when you cannot use them at all, or any of the limbs of the body.

There are individuals whose souls are as deformed as are the limbs of that man, because, never having used the soul, it can no longer be used at all. Except we exercise spiritual strength, it vanishes. I do not know a more pitiful sight that I have seen than when, on one occasion, I was called into a home by the father and mother of a little child where the child was about to die,—a pitiful sight to see,—a father and mother who had so neglected prayer throughout the years that they were powerless to lift their voices in prayer to save a life.

If we would find the happiness we seek, we must be willing to exercise ourselves both physically and spiritually. A mere knowledge of spiritual law, a mere knowledge of God, will not bring to us happiness. There is no salvation of the souls of men apart from the exercise of spiritual powers.

A psychologist through his study of the human mind and its attributes might come to an understanding of the greater emotions. He might understand the emotion of love, the emotion that produces kindness and service to others, but except he live a life he will be unable to produce that love of which he speaks. In the words of a learned professor, H. P. Van Dusen, in his book, "The Plain Man's Search for God": "The God who is love is never appreciated through the intellect, but through experience. The principal pathway to God must be through a life. God is not a problem to be solved, but a worker to be joined."

I think nothing runs through the scriptures so clearly as that great truth I have been trying to express. The Saviour of mankind while upon earth in the flesh sought diligently to teach unto men that they should be judged by their actions, saying unto them: "By their fruits shall ye know them." And to teach unto men that the greatest gifts we possess will be taken from us if we do not exercise them, He told that remarkable parable that we call the "Parable of the Talents."

There is no quality which we possess as individuals which will remain with us unexercised. There is never one moment in our lives when we can say in our hearts we have received salvation, for salvation is a growth of the humble soul. We either lose our ability or we add unto it. Unless the expression

of love is exercised, it will disappear. Even selfishness will vanish away if it is not expressed. We might in a moment come to a love of our fellowmen, but if we do not exercise that love toward them and continue to do so throughout our lives, it will be taken away. We may at times come to love the Lord our God, but unless we align ourselves on His side and engage ourselves in His Cause, that love of God will vanish from our minds, and our souls will be left empty.

To teach this unto mankind the Saviour said on one occasion: "Not every man who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matthew 25: 21.

The Apostle James in teaching the same thought unto the children of men admonished them that mere belief would do them no good and bring them no happiness, but he said unto them, "Be ye doers of the word, and not merely hearers." It is so easy in this world of ours to read the scriptures and to attend religious services, until beliefs become implanted in our hearts, and then to go to our homes and utterly neglect the doing of spiritual things. The Church of Jesus Christ of Latter-day Saints is designed to bring to its membership opportunities for spiritual expression, that men and women may not only learn the truths of the scriptures, but they may have opportunities for their spiritual souls to grow.

First of all the Church offers an opportunity for people who have religious desires to mingle together in wholesome companionship. We cannot exercise love of man or love of God alone; it requires the presence of other people. Spiritual growth comes out of the relationships of man to man. It is a good thing if we wish to grow spiritually that we find associations among those who also desire to grow spiritually, that we turn our minds from the busy world which ignores spiritual truths. A church makes this possible. Meetings of this kind are good for the soul. It is easy to think good thoughts, clean thoughts and to make honest and wholesome resolves. The church which seeks to build its people must furnish places of worship and invite its members to come into them often.

The church further affords an opportunity for members to express themselves. We might desire greatly to do good unto one another, but we might feel that we have insufficient means in and of ourselves to help them. When we join together in a church and each contributes in tithes and offerings, our combined efforts enable us to help our neighbours and bring to them the blessings of life. Sometimes we may desire to give comfort unto another, but it takes an organization of the Church to make it become our bounden duty to visit our neighbours and encourage them in their trials and afflictions.

The genius of the Church of Jesus Christ of Latter-day Saints lies in its glorification of the individual. There is a recognition that every person in the Church needs learn to preach and teach the Gospel, to carry its message to others, to visit the sick, and to otherwise participate in the work of the Lord. All the membership of this great Church become active in it. They participate in the singing. They may be called upon to do the praying. Almost any of our people may

preach, thousands are called to teach, thousands are called to go and labour in the Mission Field, and all of it free to the Church, free to the Lord. What a great force that has been for the building of spirituality among the Mormon people.

MANY HOLD OFFICE

Out of a membership of some 862,000, there are more than 100,000 occupying Church positions today, positions in which they are called upon to exercise themselves in the service of the Lord. Out of that exercise comes the growth of the individual. Every boy and girl in the Church has an opportunity to sing. Every boy and girl sooner of later gets an opportunity to pray in public. Every boy and girl, and every man and woman may have an opportunity to do Missionary work in the world, to show through service their love for their fellowmen.

The Church which professes to be the Church of Jesus Christ must provide for that exercise of spiritual powers which will bring happiness to all of its members. It must glorify the individual, and foster his growth.

The Saviour said, "What man of you having an hundred sheep, if he lose one of them does not leave the ninety and nine in the wilderness and go after that which was lost until he find it?"

★

Faith Promoting Instances In The Lives Of Members Of The British Mission

MY PRAYER WAS ANSWERED IMMEDIATELY TO SAVE MY LIFE.

I was very sick for a long time before my baby was born. At the time of travail the doctor came to see me and said he could not do anything for me. He left me and said he would come again. I was very ill and spent through agony and suffering. It continued so long that I could not endure much more of it and said that there was only one way I could be relieved—by the hand of the Lord. The Elders were sent for, but they were at the funeral of Sister Burton's son and could not come until after the service, so I prayed sincerely with what little breath was left in me that the Lord would deliver me, as I felt to be sinking fast. An old lady who was with me helped me the best way she could. A little girl was born to me, but she only lived seventeen and a half hours. She suffered terribly during these short hours of her life.

The doctor came in after it was all over and said that I should go down on my knees in gratitude for my own life and for the child being taken from me, for, had she lived. she would have been an invalid all her life.

My friends and neighbours who gathered around me and saw the little baby said she was too good and bonny to live.

—Sister B. Laycock,
Shaw Cross, nr. Dewsbury, Yorks.

The Fulness Of Times

(Continued from previous issue)

THE WORD RESTORED.

EPISODE 9. SCENE V.

NARRATIVE

Oliver Cowdery had warned Joseph's mother of the attempt to be made to obtain and destroy the original manuscript of the Book of Mormon, and on Wednesday morning the Deacon calls at the Smith's.

Deacon Beckwith: Good morning, Mrs. Smith.

Mrs. Smith: Good morning! Deacon Beckwith.

Deacon Beckwith: We have called, Mrs. Smith, out of friendly curiosity, to verify some of the rumours we have heard about the book you have in your poossession.

Mr. Smith: Oh, indeed. Won't you come in, gentlemen.

Deacon Beckwith: Thank you.

Mrs. Smith: Pray be seated.

Deacon Beckwith: Thank you. (Coughs.) Mrs. Smith, we hear that you have a gold bible, and we have come to see if you would be so kind as to show it to us.

Mr. Smith: No, gentlemen, we have no gold bible, but we have a translation of some gold plates, which have been brought forth for the purpose of making known to the world the plainness of the Gospel, and also to give a history of the people who formerly inhabited this continent.

Deacon Beckwith: Very interesting, but would you . . . er . . .

Mrs. Smith: Explain it more fully? Certainly. It's not a Bible, Deacon Beckwith, but a sacred history. It not only tells of the overflowing of the seed of Joseph to this continent, thousands of years ago, and of the establishment in this land of two great nations who knew God, but it tells of the visitation of the Lord and Saviour, after His resurrection, to these former people, and of His promises and teachings to them. It instructs and advises a way of life under the guidance of God which will bring happiness to all mankind.

Deacon Beckwith: We have heard, Mrs. Smith, that er. . . .

Mrs. Smith: It commands baptism for the remission of sins. It teaches the restoration of a prophetic priesthood, the gift of the Holy Ghost to the men of this day, and Salvation only through faith in God's Son. There is nothing violent, or contradictory in the book, to the teachings in the New Testament. But, notwithstanding all this, the different denominations are very much opposed to us, and churches fear they know not what.

Deacon Beckwith: Then, Mrs. Smith, . . . can we see the manuscript?

Mrs. Smith: No, sir, you cannot see it. I have told you what it contains, and that must suffice.

Deacon Beckwith: Hmmm. Mrs. Smith, you and most of your children have belonged to our church for some length of time, and we respect you very highly. You say a great deal about the Book of Mormon which your son has found—and—

we believe it, yet we cannot bear the thought of losing you —and we wish—er—I wish, that if you do believe these things, you would not say any more on the subject. I do wish you would not.

Mrs. Smith: Deacon Beckwith, if you should stick my flesh full of faggots, and even burn me at the stake, I would declare as long as God should give me breath that Joseph has got that record, and that I know it to be true.

Unsuccessful in their attempts to get their hands on the manuscript of the destined book, the enemies of Joseph Smith tried another, and more subtle attack, and one day Oliver hurries to the Smith home.

Oliver Cowdery (excitedly): Mother Smith!

Mrs. Smith: Why, Oliver, you're home early.

Oliver Cowdery: We must send to Harmony, for Joseph.

Mrs. Smith: For Joseph? Why, Oliver, what's the matter?

Oliver Cowdery: Mr. Grandon has stopped the printing of the book.

Mrs. Smith: Ohhh!

Oliver Cowdery: Deacon Beckwith and some other men have convinced Mr. Grandon that Martin Harris is not only unwilling but unable to fulfil his promise to pay for the printing when the book is done.

Mrs. Smith: Mr. Harris may be depended upon.

Oliver Cowdery: But he hasn't done anything so far, and Mr. Grandon has stopped publication. Without money the work cannot go on.

(To be continued)

★

Militant Sainthood

By Elder Bryant S. Hinckley

"WOE unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness"—Matthew 23: 27.

Here we get an illuminating view of the Master's character. When He pours out His wrath and scorn on hypocrites, grafters, thieves, and adulterers, He is not the meek, impotent character He is sometimes pictured to be. This is a new and militant aspect of sainthood.

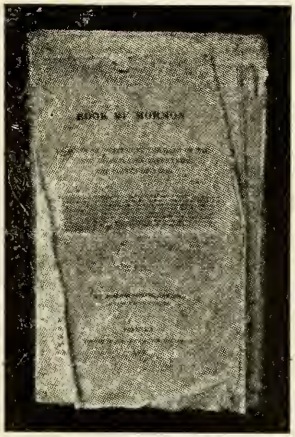
Hypocrisy stirred the depths of the Master's indignation as nothing else did. Words are scarcely strong enough to carry the weight of His wrath as He denounces the hypocrites—"Woe unto you, scribes and Pharisees, hypocrites!" When He assails these evils His moral indignation is sublime. He challenges sin without fear or favour. His assault upon graft and corruption should stimulate this same spirit in all Christians.

When the name of the crafty and despotic Herod was mentioned in His presence, He said, "Go ye, and tell that fox. Behold, I cast out devils, and I do cures."—Luke 13: 32.

Back of His indignation was a great and sympathetic heart full of compassion and forgiveness.

Book Of Mormon Relic Purchased

Abbreviated from The Deseret News



Proofs of the First Edition of the Book of Mormon

AN unusually rare and valuable treasure relating to Book of Mormon history was recently taken to Salt Lake after purchase from its owner in Santa Barbara, California.

The treasure is a full set of printer's forme proofs of the original edition of the Book of Mormon printed in 1830 in Palmyra, New York. The proofs, in a perfect state of preservation, are in 16-page uncut formes. All 37 of the original formes which comprise the first edition of the Book of Mormon are intact in a specially prepared, glass enclosed, dust proof case. They have been preserved in a vault these many years and have not yet turned yellow with age.

They were purchased by Wilford C. Wood, Salt Lake business man, whose hobby is the collection of early copies of the Book of Mormon and other items connected with its early history. Purchased with the forme proofs was a typewritten statement from John H. Gilbert, printer of the first Book of Mormon. This statement was made by him in 1892, when he was 90 years old, and was prepared by request to accompany photographs of the Hill Cumorah and these forme proofs on exhibition in the World's Fair in 1893.

The following, with its quaint spelling of the name Mormon and its ungrammatical sentence structure and somewhat prejudiced statements is an exact duplicate of the memorandum by Mr. Gilbert which accompanied the printer's formes when they were purchased by Mr. Wood:

MEMORANDUM, MADE BY JOHN H. GILBERT, ESQ., SEPT 8th 1892, PALMYRA, N. Y.

I AM a practical printer by trade. I have been a resident of Palmyra, N. Y., since about the year 1824, and during all that time have done some type-setting each year. I was aged ninety years on the 13th day of April, 1892, and on that day I went to the office of the Palmyra Courier and set a stick-ful of type.

My recollection of past events, and especially of the matter connected with the printing of the "Morman Bible," is very accurate and faithful, and I have made the following memorandum at request, to accompany the photographs of "Morman Hill," which have been made for the purpose of

The Latter-Day Saints' "Millennial Star"

THURSDAY, OCTOBER 29, 1942

EDITORIAL

"Let Your Light So Shine Before Men"

—Matthew 5: 16.

THE average Latter-day Saint shows no hesitancy in declaring himself to be a member of the Church. When questioned as to his religious affiliation, he promptly replies, "I am a Mormon," or "I am a Latter-day Saint." But how often does he stop to consider what such a declaration implies? How often does he stop to consider the effect this declaration has upon his hearer?

In making such a claim a person implies that he knows or should know somethihng of the beliefs and standards of the Church, that he is willing to be known as a member of the Church and to be judged according to its standards.

Most persons hearing one make such a claim naturally expect him to behave according to their understanding of what constitutes normal "Mormon behaviour." The person who is entirely uninformed regarding the Church is quick to judge the entire Church by what he sees the self-styled Mormon do, or by what he may hear him say. For example, a young soldier boy, entirely unfamiliar with the Church, was stationed near a Mormon community. By chance one day he happened into a Mormon Sacrament Meeting. A Missionary boy greeted him cordially at the door, introduced him to the bishop and others standing near, and at the close of the meeting invited him to come again. Later, in writing to a friend of the Mormon people the young soldier said, "The Mormons are an unusually friendly people." He judged the entire Mormon people by the conduct of that one missionary boy.

On the other hand, a young woman who had declared herself to be a Mormon before a group of non-Mormons, offered a cigarette to one of the persons who had heard her make the claim. This person was familiar with the standard of the Church in regard to the use of tobacco and was greatly surprised at this behaviour on the part of one claiming to be a Mormon. Later, in speaking of the Mormon people, this person said, "The Mormons lack the fortitude to practice what

they preach. They're not as good as they would have us believe them to be." Thus again was the Church as a whole judged by the conduct of one person.

The individual behaviour of each person who claims to be a Mormon affects the reputation of the Church as a whole, and influences the opinions of people with regard to the general desirability of the religion and its effectiveness in the lives of Church members.

At the present time thousands of people, unfamiliar with or only partially informed, some of them even misinformed, on the beliefs, ideals, and standards of the Church, are flocking into our Mormon communities, and thousands of Mormon boys, and many Mormon girls, are going into communities that are predominantly non-Mormon. This is a day when Latter-day Saints, perhaps as never before, are daily working side by side with those whose views and codes of conduct differ from that accepted by the Church. It is a day when the firmness of Latter-day Saints is being tested. It is a day in which the Mormon has great opportunity to "let his light shine." The Missionary work of the Church today has largely shifted from the Missionary in the Mission Field to the general membership of the Church at home. All Latter-day Saints now have unusual and abundant opportunity to teach the Gospel in the most impressive and effective way—by living according to Church standards every day under all circumstances.

If they will do this, then those with whom they mingle, seeing their good works, the fruits of Mormonism, will look with favour upon their religion; and some, no doubt, will be influenced to accept the Latter-day Saint way of life.

Latter-day Saints should not feel frustrated because of the outside influences that are coming among them; rather, they should accept the good, recognize their opportunities to extend the influence of the Church, and be conscious of their power to "leaven the lump."

Latter-day Saints have long been known as a "peculiar people"—peculiar in that they differ in their beliefs and in their way of life from the general run of people. The true Latter-day Saint takes pride in that which he does or does not do that makes him stand out as peculiar. He adheres strictly to the standards of the Church, obeying its teachings regardless of pressure or circumstance. In so doing, he holds the respect of those who believe and do as he does, as well as those who do not. He reflects credit upon his Church and is an influence for good, and enjoys the personal satisfaction that comes only from right living.

—B. S. S.

exhibits at the World's Fair in 1893.

In the forepart of June, 1829, Mr. E. B. Grandin, the printer of the "Wayne Sentinel," came to me and said he wanted I should assist him in estimating the cost of printing 5000 copies of a book that Martin Harris wanted to get printed, which he called the "Morman Bible."

It was the second application of Harris to Grandin to do the job,—Harris assuring Grandin that the book would be printed in Rochester if he declined the job again.

Harris proposed to have Grandin do the job, if he would, as it would be quite expensive to keep a man in Rochester during the printing of the book, who would have to visit Palmyra two or three times a week for manuscript, &c. Mr. Grandin consented to do the job if his terms were accepted.

A few pages of the manuscript were submitted as a specimen of the whole, and it was said there would be about 500 pages.

The size of the page was agreed upon, and an estimate of the number of ems in a page, which would be 1000, and that a page of manuscript would make more than a page of printed matter, which proved to be correct.

The contract was to print and bind with leather, 5000 copies for $3,000. Mr. Grandin got a new font on Small Pica, on which the body of the work was printed. When the printer was ready to commence work, Harris was notified, and Hyrum Smith brought the first installment of manuscript, of 24 pages, closely written on common foolscap paper—he had it under his vest, and vest and coat closely buttoned over it. At night Smith came and got the manuscript, and with the same precaution carried it away. The next morning with the same watchfulness, he brought it again, and at night took it away. This was kept up for several days. The title page was first set up, and after proof was read and corrected, several copies were printed for Harris and his friends. On the second day—Harris and Smith being in the office—I called their attention to a grammatical error, and asked whether I should correct it? Harris consulted with Smith a short time, and turned to me and said: "The Old Testament is ungrammatical, set it as it is written."

After working a few days, I said to Smith on his handing me the manuscript in the morning; "Mr. Smith, if you would leave this manuscript with me, I would take it home with me at night and read and punctuate it." His reply was, "We are commanded not to leave it." A few mornings after this, when Smith handed me the manuscript, he said to me:—"If you will give your word that this manuscript shall be returned to us when you get through with it, I will leave it with you." I assured Smith that it should be returned all right when I got through with it. For two or three nights I took it home with me and read it, and punctuated it with a lead pencil. This will account for the punctuation marks in pencil, which is referred to in the Morman Report, an extract from which will be found below.

Martin Harris, Hyrum Smith and Oliver Cowdery, were very frequent visitors to the office during the printing of the Morman Bible. The manuscrpt was supposed to be in the handwriting of Cowdery. Every Chapter, if I remember correctly, was one solid paragraph, without a punctuation mark, from beginning to end.

Names of persons and places were generally capitalized but sentences had no end. The character or short & was used almost invariably where the word and, occurred, except at the end of a chapter. I punctuated it to make it read as I supposed the Author intended, and but very little punctuation was altered in proof-reading. The Bible was printed 16 pages at a time, so that one sheet of paper made two copies of 16 pages each, requiring 2500 sheets of paper for each form of 16 pages. There were 37 forms of 16 pages each,—570 pages in all.

The work was commenced in August 1829, and finished in March 1830,—seven months. Mr. J. H. Bortles and myself done the press work until December taking nearly three days to each form.

In December Mr. Grandin hired a journeyman pressman, Thomas McAuley, or "Whistling Tom," as he was called in the office, and he and Bortles did the balance of the press-work. The Bible was printed on a "Smith" Press, single pull, and old fashioned "Balls" or "Niggerheads" were used—composition rollers not having come into use in small printing offices.

The printing was done in the third story of the west end of "Exchange Row," and the binding by Mr.Howard, in the second story the lower story being used as a book store, by Mr. Grandin, and now—1892—by Mr. M. Story as a dry-goods store.

Cowdery held and looked over the manuscript when most of the proofs were read. Martin Harris once or twice, and Hyrum Smith once, Grandin supposing these men could read their own writing as well, if not better, than any one else; and if there are any discrepancies between the Palmyra edition and the manuscript these men should be held responsible.

Joseph Smith, Jr., had nothing to do whatever with the printing or furnishing copy for the printers, being but once in the office during the printing of the Bible, and then not over 15 or 20 minutes.

Hyrum Smith was a common laborer, and worked for any one as he was called on.

Cowdery taught school winters—so it was said—but what he done summers, I do not know.

Martin Harris was a farmer, owning a good farm, of about 150 acres, about a mile north of Palmyra Village, and had money at interest. Martin,—as every body called him,—was considered by his neighbours a very honest man; but on the subject of Mormanism, he was said to be crazy. Martin was

the main spoke in the wheel of Mormanism in its start in Palmyra, and I may say, the only spoke. In the fall of 1827, he told us what wonderful discoveries Jo Smith had made, and of his finding plates in a hill in the town of Manchester, (three miles south of Palmyra,)—also found with the plates a large pair of spectacles, "by putting which on his nose and looking at the plates, the spectacles turned the hyroglyphics into good English. The question might be asked here whether Jo or the spectacles was the translator?

Sometime in 1828, Martin Harris, who had been furnished by someone with what he said was a fac-simile of the hyroglyphics of one of the plates, started for New York. On his way he stopped at Albany and called on Lt. Gov. Bradish,—with what success I do not know. He proceeded to New York, and called on Prof. C. Anthon, made known his business and presented his hyroglyphics.

This is what the Professor said in regard to them—1834—

"The paper in question was, in fact, a singular scroll.

It consisted of all kinds of singular characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets; Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sidewise, arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, arched with various strange marks, and evidently copied after the Mexican Calendar, given by Humboldt. but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the paper, inasmuch as I have frequently conversed with my friends on the subject since the Morman excitement began, and well remember that the paper contained any thing else but "Egyptian Hyroglyphics."

Martin returned from his trip east satisfied that "Joseph" was a "little smarter than Prof. Anthon."

Martin was something of a prophet:—He frequently said that "Jackson would be the last president that we would have; and that all persons who did not embrace Mormanism in two years would be stricken off the face of the earth." He said that Palmyra was to be the New Jerusalem, and that her streets were to be paved with gold.

Martin was in the office when I finished setting up the testimony of the three witnesses,—(Harris—Cowdery and Whitmer) I said to him—"Martin, did you see those plates with your naked eyes?" Martin looked down for an instant, raised his eyes up and said, "No, I saw them with a spiritual eye."

For The Young Folk

LAWS AND COMMANDMENTS

EVEN to this day the Jews, who are a small portion of the descendants of the Israelites, are governed by what is known as the Mosaic Law. This law, or set of commandments, was given to Moses at the time when he spoke with the Lord on Mount Sinai. The laws and commandments were given in a language which was simple and easy to understand. Whenever God speaks to His people either directly or through their prophets, He does so in a manner which can be most readily understood by the people for whom the message is intended.

Please get your Bible, find the Old Testament, and turn to Exodus Chapter 20, verses 3-17. Here you will find the Ten Commandments which form a part of the Mosaic Law. You will notice that the words "Thou shalt not" appear a great number of times in these few verses. The Israelites at this time had many childish characteristics, and no doubt this was the only kind of language they would be likely to obey. Written this way, the Commandments cover most of the sins it is possible to commit. The Children of Israel were always ready to argue, and disput points of law, but even the weakest and simplest of them would realise, for example, that when the Lord said, "Thou shalt not steal," anyone who did steal would be definitely breaking the law, and no arguments could alter the fact.

When Jesus come in the Meridian, or Middle, of Time on the earth, the intelligence and understanding of the people had advanced somewhat. Jesus gave another law, which had the effect of cancelling the earlier of Mosaic Law. The second, which is in force today, and which you and I should endeavour to keep at all times, consists of just a few words. We could say that the Commandments were, as the saying goes, put into a nutshell. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first Commandment. And the second is like, (or similar) namely this. Thou shalt love thy neighbour as thyself."—Mark 12: 30, 31. The new Commandment, given by Jesus, assumes that if this is kept, all others must be, because all other laws and rules will automtically follow if a person loves the Lord wholeheartedly, and his neighbours as himself.

As you can well imagine, it took quite a long time for the Lord to give all the Commandments which Moses received on Mount Sinai. At the end of the conference Moses was given two tablets of stone, written upon by the hand of God.

—E. M. T.

Our Missionaries' Page

TAKE IT TO HEART:

"WE WILL BUILD UP THE BRITISH MISSION THROUGH OUR SERVICE, SACRIFICE AND SUPPORT."

IT is a source of joy and satisfaction to know that many of our Missionaries are fulfilling their duties to the letter. The slogan is translated into their work each day.

Here is a letter from President A. F. Woodhouse of the Norwich Branch:

"May I be permitted to thank you for the fine Missionary Sisters sent to the Norwich Branch. They have earned the love and respect of both members and friends of the Church among whom they minister. They are diligent in their labours and are doing a great work. I sincerely hope they may be allowed to labour here for some time yet."—A. F. W., 21-10-42.

Every Branch of the British Mission has had the services of our Full Time Missionaries, whose sacrifice of means, time and effort shall never go unappreciated or unrewarded. The support they have given to the British Mission is evident in the life and activity of each of the seventy-three Branches.

Our Part Time Missionaries share in great measure the blessings and joy of service.

Reports from the Field:

"Approximately two hours conversation with two girls at work on the Pre-existence and Life hereafter."—Edith M. Osborn, St. Albans.

"Had a gospel conversation with an ex-President of Ladies Organisation of the Methodist Church, Burnopfield. Three visits made to non-members of the Church where there is sickness in the home. Help given, spiritually and temporarily—in money and food."—Daisy Fudge, South Shields.

"Had an opportunity of speaking with a neighbour about the Church owing to my leg having healed so quickly after an administration and hope to be able to take her to a meeting as she showed interest."—Elsie V. Pole, Leicester.

"Working hard to help Saints gather Genealogy and work for their loved ones on the other side. It is grand work."—M. H. Wild, Eastwood.

"Genealogical work attended to at the home of Sister Lunn."—Elizabeth Vice, Leicester.

"Spent a very pleasant evening at the home of an inactive member."—Marion Parker, Leicester.

"I have visited one sick friend and one work friend. Had an interesting talk on the Gospel."—Clara Sullivan, Leicester.

BY MY ACTIONS I WILL PREACH FAITH, FIDELITY AND FELLOWSHIP.

—A. K. A.

District Activities

SHEFFIELD HOME MISSIONARY CONVENTION

Held on Saturday and Sunday, September 19th and 20th, 1942.

The Home Missionary Convention of the Sheffield District commenced on Saturday, 19th September, 1942, at 4.30 p.m., with a Missionary Meeting under the direction of President A. K. Anastasiou, who gave valuable counsel and instruction. At 6.0 o'clock a dinner was served by the Home Missionaries, and was followed by a programme of music and songs, given by various members of the Home Missionary Force in the Sheffield District. The programme was conducted by President Fred K. Birkhead of the Barnsley Branch.

The first session on Sunday, 20th September, convened at 11.0 a.m. with "A Model Sunday School." The meeting was conducted by President Fred K. Birkhead. The usual Sunday School programme was carried out and President Anastasiou again gave instructions to the officers and teachers present. Approximately 45 present.

The second session of the Conference, conducted by Elder Joseph T. Quinney, convened at 2.0 p.m. Well prepared addresses were given by Sisters Winifred Bailey, Mollie Smith, Elsie Quinney, Olive Snow, and Jane Birkhead. Approximately 50 present.

The final session commenced at 5.0 p.m., conducted by Elder Frank Smith. Sermons were given by Lady Missionaries Sisters Dorothea Ward and Lilian S. Burton. Elder George H. Bailey, First Counsellor in the Mission Presidency, spoke on "Faith and Preparation." The Doncaster and Rawmarsh Branches jointly sang "The Lord is my Shepherd." An address was then given by President A. K. Anastasiou on the "Divinity of God." Approximately 60 present. The meetings were conducted by the Home Missionary Supervisors and presided over by President A. K. Anastasiou.

To Full Time Missionaries were set apart.

★

Birmingham

On Wednesday, October 14th, the Relief Society Sisters of the Handsworth Branch held a Harvest Festival Supper. An enjoyable meal was served under the direction of Sister Nancy Rees, with the assistance of Sister Lily Green, Florence B. Dunn, Relief Society President, Sister Beatrice Horner, and Sister Faith Dunn. The gifts of Harvest fruits and vegetables were auctioned by Elder Alvin Thomas and a substantial sum was raised for the organ fund. Games were played under the direction of Brothers Basil Dunn and Arthur Fisher. Thirty-four people were in attendance.

Bristol

A joint Harvest Festival was held for the Hanham and Bristol Branches on the 18th October. The hall was decorated artistically with ferns and laurels, michaelmas daisies and chrysanthemums. There was an abundance of fruit and vegetables. The produce was divided between the members who are sick and the Cosham Hospital. Thirty-one people attended.

Newcastle

At a baptismal service held in the Sunderland Chapel on September 19th, Rhoda Viola Proctor, Brian Bertrand Allason, Raymond Webster Short were baptised into the Church by Elder Stanley Short. Confirmation followed at once. Sister Proctor and Brother Short being confirmed by District President F. W. Oates, and Brother Allason by Elder Stanley Short. Talks on "Baptism and the Holy Ghost" and "Church Membership" were given by President Oates and Brother Edwin Astin, respectively.

Norwich

Harvest Festival Service were held in the Lowestoft Chapel on Sunday, September 27th. Branch President Sidney W. Coleby presided and conducted the evening session. Special talks were given upon the Harvest theme by Sister Ivy Upson and President Coleby.

Singing Mothers and Daughters sang a Harvest song, and the congregation participated in wholehearted singing of songs of praise to the Lord of the Harvest for His bounteous goodness and mercy. A beautiful array of fruit and vegetables was displayed, the gifts of members and friends.

On the Monday night following a sale was held in the schoolroom under the direction of District President Frank Coleby. The proceeds will be spent in the main to purchase gifts for our members in the Forces.

Sheffield

The Sheffield Branch Hall was the scene of a "Country Fair" held on Saturday, September 17th, Sideshows and fun booths were set up in the hall, and sandwiches, Scotch apples, and hot potatoes were sold as refreshments. Relief Society President Sister W. Bailey was in charge of the affair and the proceeds, £2 6s., were given to the Relief Society sewing machine fund.

★

DEATHS.

LAWSON — Brother John G. Lawson of the Gateshead Branch was reported lost at sea, August 11th, 1942. He was the son of Brother and Sister Lawson and grandson of Brother John Madsen, Senr. The deceased was a steward aboard H.M.S. Eagle.

SECKINGTON — Sister Anna Seckington, of the Nuneaton Branch passed away September 17th, 1942, at the age of 76 years. A burial service was held in the home, conducted by Branch President T. W. Nightingale. Elder George E. Hunter of the District Presidency gave an address. The grave was dedicated by Brother James B. Neil. Interment was in the Nuneaton Cemetery.

SMITH — Sister Elizabeth Smith passed suddenly away at the home of her daughter, Sister Pitcher, on Thursday, September 17th. She was aged 77 years. A service was held in the Cemetery Chapel preceding the interment, conducted by District President Frank Coleby, who afterwards dedicated the grave.

★

PERSONALS.

JOHNSON — The infant son of Mr. and Sister Jack Johnson of Uttoxeter was blessed on October 13th in the Derby Branch by Branch President Frank Orme and given the names of Michael Joseph.

WHITE — The infant son of Brother and Sister Thomas White of the South Shields Branch, born August 23rd, 1942, was blessed September 13th by President Charles Ellwood and given the names of Thomas Anthony.

RIPPEN—The infant daughter of Sister E. Rippen of the Nottingham Branch was blessed July 26th, 1942, by Branch President Samuel Hawson and given the names of Wendy Freda.

DEWSNUP — The infant son of Mr. and Mrs. Nephi Dewsnup was blessed by President Lawrence Gregson of the Manchester Branch on September 6th, 1942, and named Michael John Heywood Dewsnup.

SPENCER — Michael, son of Brother and Sister E. Spencer, was blessed by Elder W. Duckworth at the Burnley Branch on July 26th, 1942.

VINE—Anise Margaret, daughter of Sister Ruth and Mr. Aisne E. Vine, was blessed by Elder R. Wilkinson of the Burnley Branch, August 16th, 1942.

TIMMS—Olive, daughter of Sister E. and Mr. F. Timms, was was blessed by President John E. Owens of the Burnley Branch, September 3rd, 1942.

BUCHANAN-DYSON — The engagement is announced of Sister May T. Reid Buchanan of the Glasgow Branch to Elder Harry Dyson of the Sparkbrook Branch. Elder Dyson recently completed a Mission of twelve months duration and Sister Buchanan is the sister of Elder William Lyons Buchanan now labouring in the Field.

MOORHEAD-GOUGH — The engagement is also announced of Sister Doreen Moorhead to Mr. P. Gough of Dodsworth, nr. Barnsley. Sister Moorhead has fulfilled a Mission.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Room 26,
17, St. Nicholas Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
122, North Street.

Blackburn:
Heaton Chambers,
4 Heaton Street.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
77, Grand Parade
(first door).

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
38, Clare Road,
off Horton Street.

Handsworth:
L. D. S. Chapel,
Corner of Booth St.
and Sycamore Rd.

Hanham:
Co-Operative Hall,
High Street,
Kingswood,
nr. Bristol.

Hanley:
First Floor,
14, Percy Street.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Kingstanding:
(Home Sunday Sch.)
1, Orpington Rd.,

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
61, Gareth Grove,
Bromley, Kent.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
Enquire at:—
Pres. Thos. Harris
19, Cranborne Avenue
Lipson, Plymouth.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Sparkbrook:
Council Schools,
(nr. Ladypool Rd.),
Stratford Rd.

Staffordshire:
Washington Bldgs.,
Corner of Queen St.
and Berry St.,

St. Albans:
49, Spencer Street

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
15, Osborn Road.

Wigan:
6 Standishgate.

HOLY BIBLE

TEACHER'S EDITION — LEATHER BOUND

WITH

READY REFERENCES, BIBLE DICTIONARY,

CONCORDANCE and MAPS

ORIGINALLY SOLD AT 28/6

Special bulk purchase enables us to offer this invaluable volume at

12/6

A SPLENDID GIFT FOR ALL OUR MISSIONARIES

OR AS A

CHRISTMAS GIFT

(ANY NAME CAN BE IMPRINTED IN GOLD LETTERING AT AN EXTRA CHARGE OF 2/-)

WE HAVE A GOOD SUPPLY — BUT YOUR ORDER SHOULD NOT BE DELAYED

THE MISSION BOOKSTORE

149, NIGHTINGALE LANE, S.W.12.

The Ludo Press, 373 Earlsfield Road, London, S.W.18.